

The Seventy-Fourth Session of the Imperial Diet

House of Representatives

Minutes of the Committee Meetings for the Government Subsidy Bill
for the Educational Expenses of the Youth Schools.

(Stenographic Record) No.10

Conference

Opened at 3:40 p.m.

Thursday, March 2, 14th year of Showa (1939)

(Omitted)

State Minister ARAKI

(Omitted)

The so-called "Imperial Way (KÔDÔ)" of our country, I presume, is the principle of the way that our Imperial Family should follow. I think that the source of that principle is shown in our nation's history which has been recorded since the very first day of the world when the universal and eternal truth was revealed in the creation of the heaven and the earth. This is clearly seen in our history which starts with the founding of our Empire. Accordingly, if we contemplate upon and understand the truth revealed in the founding of our Empire, we can understand the development of the Imperial way through the ages and the past doings of the Imperial Family in accordance with that great principle. To make my story short, the sacred and remote and powerful originated national polity of our Empire, which took its start in the

founding of the nation, has its source in the teachings bequeathed by our Imperial Ancestors. As the assigned time is not sufficient, I will not explain what the Imperial Way is by giving illustrations, one by one, from our history, for, I think it will become quite clear to you if you only contemplate upon the origin of our national history. Now, let us consider, from the standpoint of historical time, the profound Imperial will shown in the Divine message given together with the three Sacred Treasures, by the originator of our nation and in the Imperial Edicts issued by the successive Emperors. These Imperial instructions were given whenever they were needed according to different stages of national development, each stage being attained by the acquirement and assimilation of various new cultures and civilizations. But, the basic principle on which all these Rescripts were issued is fixed and unchangeable. It will be quite adequately compared to a spring from which water flows, "muddy, clear, or crystal clear. Although the kinds of water are different, they issue from one and the same spring. Just in the same way, these various Imperial Instructions and Edicts, though they assumed different forms according to the different situations they faced, were based upon one and the same basic principle, and were meant to show, I presume, the sacredness of our national polity and the Imperial Way. The Imperial Way is therefore definitely shown in the teachings of our Imperial Ancestors, and the source of the Imperial Way is clearly and historically traceable to the founding of our Empire. The Imperial Rescript on Education

graciously summarizes for us the significance of the Imperial Way, and the Imperial Edict issued in the early years of the Showa Era also elucidates it. In the latter the Emperor graciously says that "the Emperors successively assumed sovereignty, and the influence of their benevolent rule was felt everywhere."

I think that the "the Emperors successively assumed sovereignty, and the influence of their benevolent rule was felt," is the phrase particularly indicative of the basic principle of the Imperial Way. I presume, from these words, that "the Imperial benevolence reaching all subjects," expresses the self-same spirit, thought differently phrased, as that embodied in the Imperial policy which was established at the time of the Meiji Restoration, in order "to let everybody get his own natural position and let everybody fulfil his own desire". These are two kinds of expression, written differently, of the same Imperial Principle upon which our Empire was founded. This is the interpretation of the Premier as has been often avowed by him lately at the Diet session, and is also fine.

It has given much pain in consequence, to the heart of any of our Emperors whenever such exceptional circumstances rose under which the Imperial benevolence was not felt by every one of his subjects, and the result was seen in the conditions of his people's life.

All his pain came from the fact that every one of his subjects was not placed in his proper position so as to fulfill his own desire-- that the influence of his benevolent rule was not perfect over his people.

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If we thus understand the meaning of Imperial Benevolence, we likewise understand the following view of the universe -- the view which asserts that every object in the universe has a life of its own, which it maintains, not for the sake of its own individual existence but for the purpose of co-operation and co-existence with all the rest of the objects that exist in the universe, so that the harmonious progress of the universe may be started and maintained. Therefore, unless we benignly give our thought to the life of each object, it can never be fitly placed to show its true worth. An object is not a mere mass of matter but evidently has a life of its own.

So when we humbly think of the Imperial Grace embracing the universe with its mercy and benignity, we are always filled with an unusual emotion of gratitude. It reminds us of a certain sage -- whose name I am sure you all know -- who used each of his HÖRAKU (TN -- an earthenware roasting pan), with which he cooked his food, the source of his life, with such thoughtfulness as to patch it each time it got a crack until it became completely unusable despite the carefully repeated patches and then to bury it in the earth with an affectionate word of gratitude for its long service to him. This loving attitude I take to be a phase of the teachings of the Imperial Way. The spiritual attitude which makes one treat even a little roasting pan with such humane care as to use it as long as it can be useful and then humbly to thank it for the last time for its long service, is the essential requisite for our realization of the Imperial Way.

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When we look at things from such a point of view, we understand that each of us exists, not for the purpose of asserting his individual existence, but for the sake of taking his part in the harmonious composition of the total universe. And we must gratefully find this universal truth shown in our Imperial Way -- in our national history, at the very beginning of the founding of our country. This is the essence of our Imperial Way. In the realization of the Imperial Way, therefore, are comprehended, it seems, all the truths -- the Common Way of Heaven and Earth, the Truth of the Universe, and all philosophies, religions and moralities. Such an expression as "the unity of religious observance and political administration" is not a mere fancy. It is not, I dare say, a mere matter of phraseology. Its principle, when fully applied, governs the political, moral, and social relations of our people and further it rules the international affairs of the world and even all the phenomena of the universe. By following it only, can one fulfil one's duty without the least fear of erring. The same thing can be said of current affairs. The above principle rises from a noble and divine spring, flows in rivers and forms oceans and lakes. Namely, it flows changing forms according to actual circumstances. But this change of form does not in the least affect the nature of the original spring from which it takes its rise. The original spring is pure and inexhaustible, forever flowing into rivers, lakes and oceans. But we must never forget this original source. While keeping firmly and reverently in mind this holy nature of the primal source, one may freely follow the

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course of the flow downward to the broad plains and oceans through the stages of temporal mutation. The gracious Imperial sayings "The Emperors successively assumed sovereignty and the influence of their benevolent rule was felt everywhere" and "Our moral standard was deeply and soundly established," express alike, it seems to me, the idea that out of the immutable source flows the stream of phenomena and events, taking convenient shapes according to temporal circumstances.

Our people, who adhere to this principle, have therefore been spared from becoming narrow-minded and hostile toward foreign influence. On the contrary, we have well assimilated foreign influences and have taken their essences into our culture. It is true that sometimes jealous reactions did rise, but as a whole, when we view the long course of our national history as well as lives of individual Japanese, we can say that our people have been and are extremely tolerant on this phase. This noble racial characteristic of our people who, instead of formulating their conduct into rigid laws and rules, regulate it by self-control and self-direction, seems to originate in their adherence to the above-mentioned noble moral principle.

If this principle were thoroughly understood by the entire Japanese people to-day and steadily applied to the present circumstances, there would never have occurred such conflicts of interests and desires, such irritating Continental adventures and such a sentimental anti-foreignism as we are troubled with now. But the fact that they have occurred is due-is it not, to our failure faithfully to apply the above

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ideal, instead of putting it aside as a "mere ideal, to the political, ethical, military, social and all other phases of our actual life? Even when a conflict of interest rises, we can, it seems to me, smoothly solve it if only we remember this Original Principle. Conflicts and frictions are welcome so long as they stimulate our progress. So long as these conflicts and frictions are made to harmonize and not suppressed for the sake of uniformity, all the above problems, even if accompanied by heated arguments and conflicting interests, will be, it seems to me, brought back to the Original Principle. To follow the Imperial Way in this manner, applying it to every action and movement of ours, seems to be most crucial for us in facing the current problems as well as in conducting our daily life. From this point of view, I am not most anxious to have kind of broad-minded, optimistic, and all-comprehensive tolerance and wisdom prevail in the culture of our people. To attribute all knowledge to this Original Principle so that our knowledge may be made the more versatile and productive is, in my opinion, the foundation of education.

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Defense Language Branch

Certificate of Authenticity

I, YAMAZAKI, Takashi, who occupy the post of Chief of the General Office of the House of Representatives, hereby certify that the document hereto attached, written in Japanese, and consisting of 5 pages, is an exact and authorized excerpt from pp. 11-13 of the Minutes (stenographed) of the 10th Committee Meeting of the House of Representatives for the Government Subsidy Bill for the Educational Expenses of the Youth Schools, held on March 2, 1939, which is kept in my official custody.

The person mentioned in the above Minutes as State Minister ARAKI is the then Education Minister Baron ARAKI, Sadao.

Certified at the House of Representatives, on this 25th day of February, 1947

/S/ YAMAZAKI, Takashi (seal)

I hereby certify that the above signature and seal were affixed hereto in the presence of this Witness.
at the same place, on this same date

Witness: /S/ TAKEI, Tsuguo (seal)

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第十四回 帝國議會
衆議院 青年學校教育費國庫補助法不委員會議錄（速記）第十回

會 議

昭和十四年三月二日（木曜日）午後三時四十分開議

（中略）

荒木勲務大臣

（中略）

我國ノ皇道ト申サルルコトハ、所謂皇室ノ踐ミ行ハセラルベキ道ノ本源ヲ申ゲルコトト存ジマス。茲國ノ首ニ遡リマシテ我勲ノ歴史ニ明デアリマスル如ク、一貫シマシタ天地創造ノ眞理ヨリ出發致シマシテ、今日マデ永續シテ居リマスル我國ノ歴史ニ其ノ淵源ガアルト存ジマス。隨ヒマンテ靜ニ筆國ノ古ヲ拜シマスルト此ノ點ニ付テ我勲ノ歴史ニ最モ明ニ一貫シテ此ノ進歩發達ノ跡、又皇室ノ御道ヲ體シテノ總テノ過

去ガ窺ハレルノデアリマス。是ニ於テ一言ニシテ甲シマスレバ、甲スマデモナク皇祖皇宗ノ御遺訓ニ一切ノ肇國ノ尊キ宏遠ナ我國ノ國體ガ淵源ヲ致シテ居リマスルノデ、之ヲ更ニ一ツ々々ニ申上ゲルコトハ、十分ノ時モナイコトデアリマスシ、我國ノ歴史ノ創マリヲ御考下サツタナラバ、此處デ甲上ゲヌデモ、我國ノ皇道ト云フモノガ何デアルカト云フコトハ御分リ下サルコトト思ヒマス。殊ニ神勅又ハ三種ノ神器ニ依ツテ御示シニナリマシタ此ノ深イ御忠召更ニ歴代ノ陛下ガ賜リマス詔勅、之ヲ時ノ方面カラ見マスナラバ時代ニ依ツテ幾多ノ文物ヲ吸收シ、之ニ依ツテ發展進歩ノ跡ニ伴ツテ、常時御垂訓、御詔勅ハアルノデアリマスガ、其ノ淵源スル所ノ根本ハ嚴トシテ動キナイ、恰モ一ツノ泉カラ流レテ参リマスル水ガ根源ハ一ツデアルガソレバ獨水デアルカ、清水デアルカ、ドウ云フ玉露デアルカト云フヤウナ點ガ最モ我ガ國体ノ尊サ、皇道ノ尊サヲ御示シニナツタノデハナイカト思ヒマス。ソコガ皇祖皇宗ノ御遺訓トシテ明デアリマスシ、我國ノ歴史ヲ洩ツテ肇國ノ昔ニ復レバ、其ノ淵源ハ非常ニ明デアル。即チ教育勅語ニ之ヲ

要約シテ尊ク御示シニナツテ居ルノデアリマシテ、今上陛下ノ昭和ノ御代ノ初ニ御示シニナツタ中ニモ此ノ點ヲ明ニ御示シニナツテ居ルノデアリマス。此ノ昭和ノ御代ニ拜シマシタ勅語ノ中ニ「列聖相承ケテ仁恕ノ化下ニ洽クト仰セラレマシタ」、「列聖相承ケテ仁恕ノ化」ト云フ所ガ皇道ノ御本源ヲ能ク御示シ下サツタモノト私ハ拜スルノデアリマス。之ニ依ツテ仁恕ノ化下ニ洽クトアラセラレルコトガ、言葉ハ色々ニ變リマスケレドモ、先般來屢々議場デ總理モ御話ニナリマスルシリマス。私共モ斯ク拜シテ居リマスガ各々ニ區ヲ得セシムル、各々ニ志ヲ遂ゲシムルト云フ明治維新ノ皇謨モヤハリ遠ク古ノ肇アカノ御精神ヲ文字ニ依ツテ御示シニナツタノデアル。斯ウ拜スルノデアリマス。故ニ仁恕ノ化下ニ治クアラセラレザル時ニハ、御皇室ハ絶エズ其ノ姿ヲ御覽遊バサレテ宸襟ヲ敞マセラレル、ソレハ各々ガ處ヲ得ズ、志ヲ遂ゲナイ仁恕ノ化下ニ治クアラセラレナイト云フ所ニ一切ガ源ヲ發シテ居ルコトト私ハ拜スルノデアリマス。斯様ニ拜シマスル時ニ、物、時ニ對シマスル物ノ見方ハ、悉クガ自己ノ爲ニ出發スルニアラズシテ天地宇宙ノ總テ

ノ物ガ各々一ツノ生命ヲ持ツテ互ニ相倚リ相扶ケテ、宇宙ノ此ノ運行天行、悉ク茲ニ兆シテ居ルモノデアル。故ニ物ソレ自体上對スル生命ト云フコトヲ深ク考ヘテヤラナケレバ、其ノ物ガ處ヲ得ナイノデアル物ハ唯一個ノ物ニアラズシテ、ソレニハソレゾレノ生命ガアルモノト考ヘラレマス。故ニ仁恕ノ化下ニ洽クアラセラレル大御心ヲ體シマスル時、曾テ私共非常ナ感激ヲ持チマスコトハ或ル聖者ガ一一名前ヲ甲上ゲルマデモナイコトデ、御承知ノコトト存ジマスルガ自分ノ生命ヲ繁グベキ一ツノ培烙ヲ終始便ハレテ、ソレガ破ルルニ從ツテ之ヲ繼ギ之ヲ合セテ最後マデ便ハレテ遂ニ役ニ立タナクナツタ時ニ永年ノ間御苦勞デゴザイマシタト一言之ニ御禮ヲ述べテ懇口ニ土ニ還シタレ此ノ氣持ガ私ハ皇道ノ一ツノ御示シノ現レト存ズルノデアリマス。斯ノ如ク吾々ガ皇道ヲ體シテ参リマス時ニ一培烙ニシテ而モ便ヘルモノハ最後マデ使ツテ遂ニ役ニ立タナクナツタ時ニ、御苦勞デゴザイマシタト云フ此ノ思想コソ、吾々ノ皇道ヲ證シテ行フベキ途ダト考ヘルノデアリマス。斯様ニ考ヘマシテ物ノ見方ヲシテ参リマス時ニ自己ノ存在ガ

自己ノ存在ニアラズシテ吉々ハ宇宙ノ總テノモノニ對スル自己ノ存在
 デナケレバナラヌ、而シテ是ガ皇道ニ於テ有難イコトニハ、宇宙總テ
 ニ對スル所ノ御示シヲ我國ノ歴史ニ於テノ創マリニ於テ御示シニナ
 ツタ、茲ニ我國ノ皇道ガアル、故ニ皇道ヲ踐ミ行フ所ニ於テ一切ノ真
 理——天地ノ公道モ、宇宙ノ眞理モ、一切ノ哲學モ一切ノ宗教モ一切
 ノ道德モ、茲ニ歸一スルノデハナイガ、祭政一致ト云フヨウナ言葉ノ
 用キラレマスコトモ決シテ是ガツノ空想デモナク、ツノ唯言葉ノ
 上ノ問題トハ私ハ見ナイノデアリマス。其ノ精神ガ茲ニ貫徹シマシ
 テ、初メテ政治ノ上ニ道德ノ上ニ社會ノ上ニ、國際關係ノ上ニ將亦更
 ニ進ンデ天地宇宙ノ總テヲ流レテ行ツテ、何等悔ユル所ナク自分ノ任
 標ヲ終リ得ルノデハアルマイカ、時ノ問題ニ付キマシテモ同一デアリ
 マシテ淵源ガ斯クノ如ク洵ニ尊イ原カラ出發シテ參リマシテ、ソレガ
 流レテ河トナリ、海トナリ、或ハ湖水トナルト云フコトデ、其ノ時代
 ノ動キニ禪ジテドウニデモ行クコトデアル、併シナガラソレニ依ツテ
 决シテ淵源ト云フモノニ狂ヒハナイノデアル、其ノ淵源ガ清クシテ滾

滾トシテ盡キズシテ湖水ニモ河ニモ海ニモ流レテ行クノデハナイカ、其ノ淵源ヲドウシテモ忘レテハナラヌ、其ノ清キ源ヲシツカリ仰イデ而シテソレカラ低キニ就キ廣キニ行キ、下ニ流レテ行ク所ニ時代ノ變化ガアル、列聖ノ相承ケテ仁恕ノ化下ニ洽シ、或ハ德ヲ樹ツルコト深厚ナリト仰セラレテ居ルコトモ其ノ原源ニ基イテ其ノ時代々々ニ願ジテ絶エズ是ガ流レ動イテ來タコトト仔ジマス、故ニ總テノ物ニ對シテ我國ニ於テハ固陋デナク、又排他的デナク、能ク之ヲ消化シ盡シテ其ノ眞髓ヲ捉ヘテ、時ニハ可ナリ激スル場合モアリマスケレドモ永イ歴史ヲ考ヘマスト、又個々ノ生活ヲ考ヘテ參リマスト、其ノ點ニ付テハ非常ナ包容力ガアリ、總テノモノヲ凡則ト云フ硬イモノノ間ニ入ラズシテ自ラ制シテ行キ自ラ動イテ行クトイフ所ノ此ノ日本人ノ尊イ個性ハ此ノ尊イ教ガアレバコソト斯ウ考ヘルノデアリマス。斯様ニ考ヘマシテ今日ノ時局ニ際シテ此ノ考ガ國民ノ間ニ徹底ヲシ茲ニ吾々ガ努力ヲ致シマスナラバ、如何ナル利害ノ問題モ、如何ナル欲望ノ問題モ、又非常ニ焦ツタ大権ノ經營デアルトカ、或ハ感傷的ニ走リマシタ排他

的ノ事ハ起ルベキデナイニモ拘ラズソレガ起リマスコトハ、此ノ問題
 ガ理想トシテハアリマシテモ、政治ノ上ニ於テモ道徳ノ上ニ於テモ、
 軍事ノ上ニ於テモ、社會ノ上ニ於テモ總テノ上ニ是ガ徹底セザルコト
 ガ、茲ニ多クノ問題ヲ惹起スルノデハアルマイカ、故ニ相剋摩擦ガ起
 リマシテモ、此ノ淵源ヲ考ヘマスナラバ、是ハ滑カニ解消スルノデハ
 アルマイカ、故ニ相剋摩擦結構デアル、ソレガナケレバ進歩ガナイト
 存ジマス。併シナガラ其ノ相剋摩擦ガ所謂同シテ和セズニアラズ、和
 シテ同ゼズト云フヤウナコトデイキマシタナラバ、此ノ懇テノ問題ガ
 如何ニ議論ヲ闘ハシ如何ニ相剋ガアリマシテモ其ノ源ニ繙スルノデハ
 アルマイカ。斯様ニ考ヘマシテ皇道ヲ仰イデ吾々ガ一切ノ勤キヲ爲ス
 コトガ、時局ニ處スル上ニ於テモ處世ノ上ニ於テモ必要デハナイカ、
 斯ウ云フヤウニ考ヘテ、廣キ、豊力ナ、朗力ナ一切ヲ能ク達成シタ氣
 分ニ國民ノ教養ヲ持ツテ行キタイ、之ニ總テノ知識ヲ植エテ是ガ更ニ
 能ク活動スルヤウニシテ行クコトガ教育ノ基デハナイカ、斯様ニ考ヘ
 テ居リマス。

證 明 書

自分、山崎 高は衆議院庶務課長の職にある者なるところ、別紙日本文五枚より成る書類は、自分が其の職務上保管に係る、昭和十四年三月二日開議の衆議院青年學校教育貢献庫補助法案委員會議録（速記）第十回十一頁より十三頁までの部分の正確なる寫なることを證明します。

右會議録中荒木勵務大臣とあるは、又部大臣男爵荒木貞夫君であります。

昭和二十二年二月二十五日

於衆議院

山 崎 高

右は自分の面前に於て署名捺印せられたることを證明します

同 日 於 同 所

武 井 次 男